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deals. In this connection the editor takes occasion to reply, in a foot note of perhaps a thousand words, to two Spanish writers who have attacked his recent work mentioned above. Señor Garcia knows his ground, has a high spirit, and can take care of himself in a tilt with his critics.

Among the few things that Señor Garcia is able to tell us about Barrientos, author of the *Vida y Hechos*, are the facts that he was professor of Latin in the University of Salamanca, an accomplished scholar, and an ardent Catholic. The work was written in 1568, but soon disappeared, and in spite of the efforts of bibliophiles to find it, remained hidden until 1885, when it was unexpectedly offered for sale in Madrid. It is divided into 52 chapters, occupying 152 pages. It deals in part with a description of Florida, but more largely with the deeds of Menendez de Avilés. Barrientos was partisan enough to look upon the massacre of the Huguenots as an 'heroic deed' brought about by divine agency, and perhaps his prime motive in writing it was to give Philip II. the satisfaction of reading about the destruction of the 'Lutherans.' Barrientos was probably not in Florida with Menendez, but, says Señor Garcia, as he wrote from plentiful first-hand material, furnished by personal witnesses of the events he describes, he has given us, perhaps, in spite of his strong Catholic bias, the most authentic account of the Menendez expedition.

Fray Andrés de San Miguel came to the New World in 1593, in a ship called Nuestra Señora de la Merced. His detailed account of the voyage is the second *Relacion* published in the volume under review. He came to America a second time in 1597, entered a religious house at Puebla, and later became a noted scholar and engineer. Commenting on his *Relacion* Señor Garcia says: 'Independently of the unquestionable merit it possesses of having been written by a witness of the events embraced in it, other circumstances exist which make it doubly valuable, such as its constant truth, its delicate beauty, its natural and exquisitely tasteful grace, the ingenuous fidelity of the characters, the dramatic interest, sustained without effort, and the valuable teachings in which it abounds.'

H. E. B.

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*Aus Meinen Lebensführungen.* Von C. Urbantke. Cincinnati: Druck von Jennings & Pye für den Autor. 1902. 12 mo., 168 Seiten; Leinwand.

This carefully written autobiography contains interesting material touching portions of the history of our State during the fifty years just past. A brief synopsis of this material may be of service, so the narrative is summarized as follows:

The great emigration of Germans to Texas in 1848-49 caused numerous reports of the excellence of the climate and of the fertility of the soil to be published in various parts of Europe. These reports caused the author to remove hither. He landed at Harrisburg in October, 1853. From Harrisburg he proceeded by rail to Walles Station, the terminus, seventeen miles distant; flat cars were used for transportation and four hours required for the trip. At Milheim he attended a German ball, and he gives a description of men's clothing and of the culture of the company. After serving for three years for hire, he purchased a piece of raw land and began to open up a farm. Barring Indians, he suffered nearly all the hardships of earlier colonists. The privations entailed by the Civil War are touched upon.

Exempted from service in the war on account of physical ailment, he came in contact with Methodist missionaries in 1862, was converted, and finally became a circuit rider in the M. E. Church, South. However, since the church published no church literature (catechisms, hymnals, disciplines, etc.) in the German language, the German churches of Texas used those of the Northern Church. The relations thus maintained and the outcome of the war prompted a movement having for its end the reunion of the German churches of the North and South. The German missionaries in Texas conferred with each other on this matter, laid the subject before their congregations, and in several instances reunion was determined upon. On January 3, 1867, the Texas Mission Conference was organized at Houston; Bishop Simpson presided and eighty or ninety ministers attended, of which number only eight or ten were white—three German. In 1873 the Texas Conference was divided into four annual conferences—two colored and two white; the Southern German Conference included the German missions in Texas and Louisiana. The growth of this conference (which is sketched briefly) created a demand for additional workers, and led to the founding in 1882 of Mission Institute at Brenham. The last chapter of the book gives an account of the history of this school over which the author presided for seventeen years.

E. W. WINKLER.